

## Joshua 15-16 - Thursday, June 14<sup>th</sup>, 2012

- We're taking and tackling two chapters tonight for a couple of reasons, the first of which is that chapter 15 has 63 verses, and chapter 16 has 10.
- Also, both chapters together paint a fascinating scripture picture on the canvass of typology, in how it speaks to the Holy Spirit and the 2<sup>nd</sup> birth.
- In addition to this, the first part of chapter 15 once again reads like a last will and testament in terms of the inheritance for the 12 tribes of Israel.

Joshua 15:1-12 (1) So *this* was the lot of the tribe of the children of Judah according to their families: The border of Edom at the Wilderness of Zin southward *was* the extreme southern boundary. (2) And their southern border began at the shore of the Salt Sea, from the bay that faces southward. (3) Then it went out to the southern side of the Ascent of Akkrabbim, passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar, and went around to Karkaa. (4) From there it passed toward Azmon and went out to the Brook of Egypt; and the border ended at the sea. This shall be your southern border. (5) The east border *was* the Salt Sea as far as the mouth of the Jordan. And the border on the northern quarter *began* at the bay of the sea at the mouth of the Jordan. (6) The border went up to Beth Hoglah and passed north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben. (7) Then the border went up toward Debir from the Valley of Achor, and it turned northward toward Gilgal, which *is* before the Ascent of Adummim, which *is* on the south side of the valley. The border continued toward the waters of En Shemesh and ended at En Rogel. (8) And the border went up by the Valley of the Son of Hinnom to the southern slope of the Jebusite *city* (which *is* Jerusalem). The border went up to the top of the mountain that *lies* before the Valley of Hinnom westward, which *is* at the end of the Valley of Rephaim northward. (9) Then the border went around from the top of the hill to the fountain of the water of Nephtoah, and extended to the cities of Mount Ephron. And the border went around to Baalah (which *is* Kirjath Jearim). (10) Then the border turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which *is* Chesalon), went down to Beth Shemesh, and passed on to Timnah. (11) And the border went out to the side of Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea. (12) The west border *was* the coastline of the Great Sea. This *is* the boundary of the children of Judah all around according to their families.

- These first 12 verses document for us the borders of Judah, which to most may not appear, at first glance, to have any significance or importance.
- However, we know better than that by now having previously studied similar chapters that would arguably be deemed nebulous and un-important.
- Such is the case here. I would suggest that this passage offers us a powerful life lesson if we would but peel back the layers of the mundane.

- Here's what I'm thinking, Joshua is probably about 100 years old here in this chapter, and he's doing that which God had commanded him to do.
- Namely because he was old, stricken in years, he was to distribute the inheritance to the heads of the fathers of the tribes of the children of Israel.
- I believe that there are a couple of very valuable life lessons to be learned from this, the first of which is that we're never too old to serve the Lord.

- The second lesson we learn from this is how crucial it is to prepare the next generation for that which we leave behind as an inheritance of sorts.
- I see this as being across the board, by that I mean, this applies to every arena in life, not the least of which is spiritually, financially, and maritally.
- One has wisely said that we should do our giving while we're living, so we're knowing where it's going, which is exactly what Joshua is doing here.

(13) Now to Caleb the son of Jephunneh he gave a share among the children of Judah, according to the commandment of the LORD to Joshua, *namely*, Kirjath Arba, which *is* Hebron (*Arba was* the father of Anak). (14) Caleb drove out the three sons of Anak from there: Sheshai, Ahiman, and Talmai, the children of Anak. (15) Then he went up from there to the inhabitants of Debir (formerly the name of Debir *was* Kirjath Sepher). (16) And Caleb said, "He who attacks Kirjath Sepher and takes it, to him I will give Achsah my daughter as wife."

- Before we look at the fascinating typology that's woven into the fabric of this passage, I want to first unpack the practical nuts and bolts part of it.
- Notice that Caleb once again true to form has that holy boldness if you will, in his unflinching fearlessness to take the land of the giants in Anak.
- Not only is Caleb demonstrating and modeling a fearlessness and boldness, it's contagious as evidenced by his spurring on of this Othniel guy.

- Of course it probably doesn't hurt to offer your daughter in marriage to the one who will attack and take Kirjath Sepher, which this Othniel does.
- You sort of get the impression that Caleb wasn't going to let his daughter marry a wimp. Actually, there's a good reason for this as we see next.
- If you're wondering where I'm going with all of this, wonder no more, because this ties into what I believe is the lesson of this interesting chapter.

(17) So Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter as wife. (18) Now it was so, when she came *to him*, that she persuaded him to ask her father for a field. So she dismounted from *her* donkey, and Caleb said to her, "What do you wish?" (19) She answered, "Give me a blessing; since you have given me land in the South, give me also springs of water." So he gave her the upper springs and the lower springs.

- I hope you won't mind if I wax sentimental here, but it would seem to me that Caleb's daughter was "daddy's little girl" in more ways than one.
- She's just like her dad, she's not bashful, but bold, and furthermore, she has her dad's bulldog tenacity as seen by her asking for the springs also.
- By the way, this may very well be the reason Caleb won't let his daughter marry just any wimpy guy because they wouldn't be able to handle her.

- There's something else here I would like to point out and it can easily be missed with a cursory read and study of this passage concerning Caleb.
- We know that the name is the nature, and Caleb's name is certainly no exception. Caleb in both the Hebrew and the Arabic tongue means, "dog."
- The name of "dog" is not in the derogatory sense, but carries with it the idea of a bloodhound, or pit bull, or as just mentioned, a tenacious bulldog.

- The reason I bring this up is because Caleb, his nature true to his name, was all of the above in his tenacity to take the land of the giant Anakim.
- What's interesting to me is his daughter learned to be that way, from him, and it may not have been so much because that's what she was taught.
- It's been said that our children learn more from what's caught than what's taught. I'm learning that what's caught will reinforce that which is taught.

- I'll take it a step further and submit to you that Joshua is doing his giving while he's living so he's knowing where it's going even with his daughter.
- In other words, he wants to make sure that not only will the children of Israel be taken care of, but perhaps more importantly his daughter will be.
- One last thought before we get into some fascinating typology. I think we as fathers, owe it to our daughters, to model how a husband should be.

- It's interesting to note that not only would Othniel be a good husband for his daughter, but that he would later become a good judge of Israel.

Charles Spurgeon – “This exploit is recorded again the book of Judges; probably because the hero of it, in after years was moved by the Spirit of God to become a judge and deliverer of Israel. He was a worthy nephew [and son-in-law] of a noble man. The younger members of a family should never allow their elders to engross all the zeal and faith. If there be one earnest Christian of our kin, let us endeavor to equal him.”

- As for the typology, specifically as it relates to the Holy Spirit, we have an amazing scripture picture found in the person of none other than Caleb.
- Caleb is a type of the Holy Spirit in several ways the first of which is that it was just he and Joshua who would ultimately enter the Promised-Land.
- If Joshua is a type of Jesus the Christ, and he most certainly is, then Caleb becomes a type of the Holy Spirit in how he points people to Joshua.

- Secondly Caleb is a type of the Holy Spirit by virtue of how he was victorious over giants in the sense that we too have victory over our adversary.
- Caleb's boldness power and strength speak to the boldness and power that comes vis-à-vis the Holy Spirit Who then enables us to be victorious.
- Furthermore, we are given the power of the Holy Spirit to live a Holy life and thus can do all things through Christ Who strengthens us. (Phil 4:13)

- The third way Caleb pictures the Holy Spirit is seen in the giving a bride away, which is the ministry of the Holy Spirit with us as the bride of Christ.
- The fourth is seen in how that Caleb provided the upper and lower springs, which picture the baptism of the Holy Spirit as torrents of living water.
- We've done prior in-depth studies on the baptism with the Holy Spirit, so suffice it to say that this speaks of the coming “upon,” of the Holy Spirit.

Jon Courson in his commentary has some great insight on this when he writes; “I don't want only the lower springs,” Achsah said. And guess what. Because she asked, she got just what she asked for. You see, there are two baptisms that deal with the Holy Spirit. The first, seen in 1 Corinthians 12, took place when you became a believer, when you were baptized by the Spirit into the body of Christ. But, there's a second baptism – when you are baptized not by the Spirit into the body, but by Jesus into the Spirit. Every Christian is baptized by the Spirit into the body of Christ. But there's a difference between that and being baptized by Jesus into the Spirit. Achsah wanted both.

- The fifth and final way that Caleb pictures the Holy Spirit is seen in what we just alluded to. His name as his nature being the “hound of heaven.”
- Perhaps better said it's the Holy Spirit our greater than Caleb that hunts us down brings us home to our Father in heaven as the hound of heaven.
- No one of us can ever come to the Lord unless the Holy Spirit leads us, comes along side of us, so as to indwell us, then ultimately empower us.

(20) This *was* the inheritance of the tribe of the children of Judah according to their families: (21) The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the South, were Kabzeel, Eder, Jagur, (22) Kinah, Dimonah, Adadah, (23) Kedesh, Hazor, Ithnan, (24) Ziph, Telem, Bealoth, (25) Hazor, Hadattah, Keriath, Hezron (which *is* Hazor), (26) Amam, Shema, Moladah, (27) Hazar Gaddah, Heshmon, Beth Pelet, (28) Hazar Shual, Beersheba, Bizjothjah, (29) Baalah, Ijim, Ezem, (30) Eltolad, Chesil, Hormah, (31) Ziklag, Madmannah, Sansannah, (32) Lebaoth, Shilhim, Ain, and Rimmon: all the cities *are* twenty-nine, with their villages. (33) In the lowland: Eshtaul, Zorah, Ashnah, (34) Zanoah, En Gannim, Tappuah, Enam, (35) Jarmuth, Adullam, Socoh, Azekah, (36) Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages; (37) Zenan, Hadashah, Migdal Gad, (38) Dilean, Mizpah, Joktheel, (39) Lachish, Bozkath, Eglon, (40) Cabbon, Lahmas, Kithlish, (41) Gederoth, Beth Dagon, Naamah, and Makkedah: sixteen cities with their villages; (42) Libnah, Ether, Ashan, (43) Jiphtah, Ashnah, Nezib, (44) Keilah, Achzib, and Mareshah: nine cities with their villages; (45) Ekron, with its towns and villages; (46) from Ekron to the sea, all that *lay* near Ashdod, with their villages; (47) Ashdod with its towns and villages, Gaza with its towns and villages—as far as the Brook of Egypt and the Great Sea with *its* coastline. (48) And in the mountain country: Shamir, Jattir, Sochoh, (49) Dannah, Kirjath Sannah (which *is* Debir), (50) Anab, Eshtemoh, Anim, (51) Goshen, Holon, and Giloh: eleven cities with their villages; (52) Arab, Dumah, Eshean, (53) Janum, Beth Tappuah, Aphekah, (54) Humtah, Kirjath Arba (which *is* Hebron), and Zior: nine cities with their villages; (55) Maon, Carmel, Ziph, Juttah, (56) Jezreel, Jokdeam, Zanoah, (57) Kain, Gibeah, and Timnah: ten cities with their villages; (58) Halhul, Beth Zur, Gedor, (59) Maarath, Beth Anoth, and Eltekon: six cities with their villages; (60) Kirjath Baal (which *is* Kirjath Jearim) and Rabbah: two cities with their villages. (61) In the wilderness: Beth Arabah, Middin, Secacah, (62) Nibshan, the City of Salt, and En Gedi: six cities with their villages. (63) As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.

- It's this last verse that we'll end this chapter on for what could be deemed obvious reasons when we read that they couldn't take Jerusalem.
- This begs the question of why it is that they were unsuccessful when it came to Jerusalem leaving it in the possession of the Canaanites.
- One thought from a practical standpoint is that it was because Jerusalem was on a hill. However, I believe they forfeited Jerusalem unnecessarily.

- I'll take it a step further and suggest that leaving Jerusalem in Canaanite hands was due to their disobedience to God Who told them to do it.
- This is akin to us not driving sin out of our lives, but allowing the Jebusites to dwell amongst us so to speak, and when we do, it's to our own peril.

Joshua 16:1 The lot fell to the children of Joseph from the Jordan, by Jericho, to the waters of Jericho on the east, to the wilderness that goes up from Jericho through the mountains to Bethel, (2) then went out from Bethel to Luz, passed along to the border of the Archites at Ataroth, (3) and went down westward to the boundary of the Japhletites, as far as the boundary of Lower Beth Horon to Gezer; and it ended at the sea. (4) So the children of Joseph, Manasseh and Ephraim, took their inheritance. (5) The border of the children of Ephraim, according to their families, was *thus*: The border of their inheritance on the east side was Ataroth Addar as far as Upper Beth Horon. (6) And the border went out toward the sea on the north side of Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah. (7) Then it went down from Janohah to Ataroth and Naarah, reached to Jericho, and came out at the Jordan. (8) The border went out from Tappuah westward to the Brook Kanah, and it ended at the sea. This *was* the inheritance of the tribe of the children of Ephraim according to their families. (9) The separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages. (10) And they did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced laborers.

- It's interesting to note this time it wasn't because they couldn't, it's that they didn't, and we're even told why they didn't, it was because of greed.

- Chapter 15 paints a picture of Caleb as a type of the Holy Spirit, chapter 16 paints a picture of Manasseh and Ephraim as a type of the 2<sup>nd</sup> birth.
- Here's how I get there, Manasseh was the firstborn but Ephraim was greater as the second born from when Abraham blessed him in Genesis 48.
- Ephraim as the second born son is a picture of the second birth when we as believers are born again of the Spirit of God, and that is the greater.

- We see this dynamic throughout scripture with the likes of Cain as the firstborn and Abel as the second born. It would be Abel who was blessed.
- Fast-forward the Biblical clock to Ishmael as Abraham's firstborn son by Hagar, (flesh) and Isaac, Abraham's second born son to Sarah, (Spirit).
- Then you even have Aaron, the firstborn son of Amram and Jochbed, but it would be the second born son Moses who would be who was blessed.